HOME COURSE IN MENTAL SCIENCE.

BY HELEN WILMANS.

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LESSON NINETEEN.

PRACTICAL HEALING.

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LESSON XIX.

"Currents of thought," says Davis, "like the tidal waves of the sea, may often be traced, outlined, measured and foretold."

Again: "The suggestions made through the five channels of sense are carried to the receptive centers of the brain, and there recognized and utilized for the purpose of carrying on the progress of evolution, which is slowly, but surely, lifting man from an ignorant past to an intelligent future. Through these avenues the human mind is receiving nourishment. Through these senses, force is entering into the conscious ego, and the result is change, wisdom, growth. With this knowledge we must then admit that thoughts are entities, or manifestations of force. It has always been observed that when the nervous system is calm and quiet, ideas are most easily transmitted to the seat of consciousness, and when so transmitted, make the most powerful and lasting impressions. Hence if we desire to make a sudden and lasting impress on the mind, we

first soothe, or tranquilize it, and literally drive the thought (we wish to give the patient) in."

The point to be deduced from the above quotation is that thought is not a nothing, but an actual force; and if an actual force, then it is a substance.

And this is true. Thought is one of the finest and most powerful substances on earth—probably the most powerful substance in the universe. A substance, in comparison with which, all other substances are negative. Of course all thought is not equally positive. Thought that has its rise in a belief in evil is negative to thought founded on a belief in universal good.

Thought, then, is a substance, and when charged with the will of the individual, it goes forth to perform the mission with which it is entrusted. It is in this way that thought heals.

If the healer is treating himself he wants to convince himself that he is not sick. Every joint in his body may be racked with pain, but he abstracts his thoughts from the pain as much as he can, and begins to reason with himself on the subject. He says: "Now, here my body is, right down among the old negative beliefs; beliefs that my growing

intelligence has taught me to deny as not belonging either to my desire or my will. What am I to do? Am I to remain down in the body, which is simply a bundle of inherited beliefs, all of which are negations of my newer and higher thought, or shall I arise into the thought chamber above the old negative beliefs and see if I cannot find an antidote for them?" Now there is only one way of getting into this higher chamber, and that is by calling up the proofs of your own mastery until you perceive that you are a living spirit, or will, and then concentrating your thought on the fact that you are a living will, and as such you are the greatest power on earth, and nothing can come against you.

When you perceive the mighty power vested in the will—a power that really controls all things—you will be in a position of true mental creativeness. It is from this position that you will speak the creative word. You can now affirm, in perfect consistency with your high intellectual attitude: I am well. I have no pain. I am strong and vital. I am in glorious health."

Now, do you see the two positions here indicated? If this assertion is made from the lower brain, the brain which has given birth to our beliefs just as they are recorded in these present bodies, they would seem

untrue; we ourselves could not accept them; we would feel that we were lying. But by ascension into the idealistic brain through the course of reasoning embodied in these lessons, we can make these statements and perceive that they are true. Just as certain as we go up to this high place and remain there in the full possession of our reasoning powers long enough to see for a fact that we are not sick, and that we do not have to accept the statement of the lower intelligence, we will be well. The upper condition of thought, or the thought born of the higher brain, is positive to the thought born of the lower brain, and it literally sets it aside and takes possession.

Then our thoughts may descend again to the every-day brain and pursue the ordinary trend of things, and there will be no more pain. But, the pain may come again several times—the old habit of thought being too strong to be wiped out in one treatment—and each time it will be necessary to destroy it in the same way. Presently it will cease to come.

In treating a patient the healer wants to place the patient in a position where he can secure for him the most negative condition possible. To do this he had better place the patient on a chair in front of himself.

He must not touch the patient. Let him sit quite close to the back of the patient's chair. Then he must use the argument for himself that will lift him up above the realm of disease beliefs—which is the realm projected by the every-day brain. He must go up into his ideal brain just as he did in self-treatment. In this higher brain he will realize his own will, or spirit, and he will see that no power can stand against it. Up to this point his treatment of the patient has been precisely like self-treatment. Indeed it is self-treatment. But now, while in the place of clear recognition of his will, where he makes the assertion of his own power over all the beliefs and conditions projected by the lower brain, he perceives the universality of the Law that makes all men brothers; and through this fact he recognizes the will, or spirit, of his patient; and so with the firmest conviction of his power to create, not only for himself, but for all who will become conjoined in thought with him by a belief in him, he pronounces the patient well.

But suppose the patient does not respond; suppose that he is not well. What then?

It often happens that the healer cannot pronounce the word of healing with a clear conviction of its truth. He may not have reached the

high place of positive power; and if he did not, the work will not be done, although the beginning of the cure will be made. The healer even in making an imperfect attempt, has set the Law in operation, and some good has been effected.

Again, the healer may have pronounced the perfect word from that high understanding of positive truth that cannot be refuted, and yet the patient will not appear changed much for the better; and now, what is in the way? It is the patient himself this time; he has not held himself receptive; he has not come into conjunction with the healer's thought. And yet, some good has been accomplished. The word of positive, life-giving truth never returns to its originator void. It does produce an effect, even though that effect seems slight. And the efforts of the healer in both the cases I have mentioned must be repeated again and again until the patient is cured. For the cure is absolutely sure to follow if both patient and healer will work diligently and in faith. No effort in this direction ever goes unrewarded.

I had a patient who came to me for six months before I saw the slightest improvement. I wanted him to quit coming, but he would not. He had sciatica, and it had drawn his hip joint up under his arm so that

his foot could not near touch the ground. I kept on treating him for a year or more, and he got perfectly well, and his hip came down all right so that he showed no signs of his previous deformity. I mention this case particularly simply because I was so long curing it. Occasionally I cure a patient in one treatment, often in a week's treatment, but oftener in three or four or six months. Nearly all my patients are cured by absent treatment, some of them being in California, and even in France, England, Germany and Australia, though the most of them are closer to me.

The healer has got to believe in his own creative power before he can heal successfully in all cases. But a faithful study of these lessons will establish him in the firm conviction of his own creativeness. And oh, what a position it is! I shall not attempt to describe the greatness and power of this position. It will gradually dawn on the student's perception as he goes diligently over these lessons again and again.

I do not guarantee this power to any student who is not willing to bend all his energies to an understanding of this subject. Study, study, study, is what he needs. The whole meaning of this wonderful subject will unfold itself only as it unfolds the student's intellect to a compre-

hension of it. The two will jog along together in unfoldment. The second reading of these lessons will produce an entirely different effect on the student from the first reading. The third reading will develop strange truths not found in either the first or second reading, and this is because the former readings expanded his mind to the comprehension of truths that he had not discovered before. And so it is, the lessons will grow and grow, disclosing more and more of the true bread of life as the student grows and strengthens in power to receive it. It will be like the babe's coming on this planet; milk is all that the world holds for him at first; just a spoonful of milk out of all the bountiful earth's fullness, of which he does not even dream in his sleepy content.

I have now given years of faithful study to the subject of these lessons, and yet I feel that I have only reached the threshold of the infinite knowledge about to be discovered and made applicable to the coming needs of the race. I know that I cannot finish the subject of these lessons when the present set of twenty lectures is completed. I know that each new thought in unfolding sends out shoots for further unfolding, and that after a time—a very short time, possibly—I shall be writing other lessons to add to the twenty pamphlets that make the regular set.

A few words more in relation to healing. The helplessness and weakness that we almost constantly feel is incarnated in the coarser, deader atoms of our bodies. It is impossible to remain in this strata of lethargic intelligence and proclaim our freedom from the beliefs inherent to the condition itself. Or, if we do proclaim them, it will be like the babble of children, who do not realize the truth they are speaking. Our affirmations of freedom, under the circumstances, are hedged in by the old beliefs, and to a great extent they are smothered by the old beliefs. Therefore it is necessary to go up into the ideal, and make our affirmations from the high place of our understanding, because it is here alone in the present stage of our growth that we can make ourselves believe to the full the high meaning and the force of our statements. It is here alone that we can establish our will power.

In ascending into the ideal our thoughts are building in a higher and lighter and more ethereal and vital atmosphere, and do not meet the opposition that they do in attempting to build on a lower plane. In this atmosphere there is less deadness, or inertia, to overcome. The forces that our thoughts attract through the correlation between our desires and the external substances are more vital, more pliant and more

obedient to our will. In the ascension I speak of, the thoughts are more powerful than when on the horizontal plane of development, and the external substance that clothes them is more obedient and more highly vitalized. Therefore a growth from the ideal faculties when once established, is going to be much more rapid than at present.

I will abide in the high place of my aspiration in hope, and free from fear. Why, this high place is the abode of hope. It is the only place where it is possible to actualize freedom from the bonds that tighten about us so painfully in the lower place of thought—the place from which the race is now living.

The body builds the brain, but the brain shapes the body. Everything pertaining to the body, all its faculties and appetites and powers, all its senses, all its limitations, all its diseases, and all its beliefs of every description, have been planted in it and shaped by the brain from which it is now living; the brain that to-day rules the affairs of man through all the various departments of life.

This brain from which the race is living is a better and nobler brain than the merely brute brain that ruled it ages ago when men were simply untamed animals; but this improved brain from which we live to-

day, is as much inferior to the idealistic brain as the brute brain is inferior to it. And there will be as much difference between the men projected by the idealistic brain, and the men projected by the brain from which we are now living, as there is between the men of to-day and the animals from which they sprung.

It is the character of the brain that gives shape and power to the body. The higher the quality of thought generated by the brain, the higher the quality of mental atmosphere will the man breathe into his body, and the more will he become refined, concentrated, purified and beautified.

Death and disease and every manner of bodily decay is caused by the earth's gravitation drawing to herself all substance that does not sufficiently resist her attraction. The only way a man can resist her attraction is by recognizing his spirit, or will, and by learning that his spirit, or will, is superior to her attraction, and indeed superior to all things.

And this is just what these lessons have been teaching. They are a constant denial of that unconscious power vested in the earth's bulk; the power that draws all things within the radius of her influence

toward her bosom. They are a constant affirmation of the fact that an intelligent recognition of the will by the individual overcomes this blind attraction of mere bulk and weight. This idea, carried into practical results, will first overcome disease and weakness; after this it will overcome old age and death, both of which are simply the yielding of the individual to the earth's attraction, simply because he does not know that "he don't have to do it."

Oh, the value this little sentence has been to me! "I don't have to." It is the first thought that comes when I feel the pressure of any environment. "'I don't have to stand it.' I am a free citizen of the universe. I have demonstrated the power of my own will in the breaking of bonds, and 'I don't have to' put up with anything that I don't want." It fills me with the strength, not of brute resistance, but of the understanding of the law; the law to which I have attached myself by my understanding of it.

A patient has just been here. And because this is a lesson on practical healing I shall give an account of her case, and of the way in which I conducted her treatment. When I saw her first she was diseased all over. Her liver and kidneys were almost inoperative; her diges-

tion was bad; and there was something the matter with both her ovaries, so that her abdomen was greatly distended and hard, and she suffered in almost every imaginable way.

After treating her for a month her digestion was better. She then had a bilious attack that kept her in bed three days. After this she seemed quite improved. Then came what the doctors would call a relapse, but which was an advancement instead of a relapse. She was taken with severe pains in her back, and could hardly stand alone for a week. I knew what this meant. It was an effort of nature to arouse the kidneys to renewed action, just as the liver had been aroused to action.

After this she seemed in pretty fair health for a month, and was greatly encouraged. I knew she had another bridge to cross before she would be well, but I did not tell her so. One morning she came to me in a very discouraged frame of mind. The abdomen was harder than ever, and there was a constant bearing down in the region of the womb, the pain of which went all through the pelvic region, and even made her limbs ache like rheumatism. I saw instantly that the treatments had taken effect at last in the most diseased part of her body. The first

thing the treatments had done was to induce a better state of the digestive system by which more and richer blood had been generated. The second effect was the waking up of the torpid liver and kidneys and compelling them to do their duty again. After this, more and better blood was made for a month, and her system grew a good deal stronger. Then the whole force of her renewed system began to be directed toward the removal of the difficulty in the ovaries.

I had no idea what was the matter with the ovaries. They were very much enlarged, and that was the extent of my knowledge. But I did know that when that constant bearing down pain came there, that her strengthened blood had made up its mind to remove the impediment, whatever it was, and I knew that it would be done in one of two ways. It would cease to feed the tumors, if they were tumors, and would cast them out by liquifying them and discharging them through the womb. If there were no tumors there, but only an inflamed condition of the ovaries, with a permanent enlargement, I knew that the absorbents would gradually take up the foreign substances and pass them off with the other waste of the system. In a few days there began to be a discharge from the womb; the pain grew less and less; the abdomen soft-

ened and became smaller. This went on for two months, and the patient quit treatment. I had treated her nearly five months. She was well enough to be abandoned to nature alone. Before long she was perfectly sound.

Now I have described this case purely from a "physical" standpoint, and yet I never once recognized the patient's condition from this standpoint. In treating her, I would place her in a chair before me and immediately relax my body, and raise my thoughts into the idealistic realm. Here in this high place I would concentrate the whole argument embraced in these lessons into the compass of a few sentences, and would bend my intellect to the effort of realizing their truth and force. Now, this whole truth being purely idealistic—that is to say, projected from the high, ideal faculties—I could never have realized it if I had remained in the horizontal or every-day brain. I had to raise my thoughts above the ordinary level of thought from which our present lives are projected into the realm of the high, the unconfined, the spiritual sphere, where I could feel myself fetterless; could feel my mastery; where I positively knew my power to create.

Create what?

I answer, to create thought that was positive to the thought of my patient. My patient's thoughts all took the form of beliefs in her own helplessness. My thoughts took form in beliefs of her own power—which she knew nothing of at the time.

Thought being actual substance, and substance of untold force, and her thought being a weak, negative character of thought substance, was overborne or conquered by my thought. But remember, in conquering her negative thought I had not conquered my patient's will, as our enemies accuse us of doing. I had simply helped her to vindicate her own will by conquering those negations to her will as expressed in beliefs of disease. Therefore I had strengthened her individuality instead of weakening it.

I am sure my students will want to know just what I said to my patient when I addressed her mentally as she sat before me in perfect silence; and it is going to be difficult for me to tell this. The fact is I say so little. I seem to be in a state of such supreme consciousness of the truth—that disease is a mistaken statement of being—that the thought is seldom formulated in words in my mind. And when the words do shape themselves in my mind they are so few and so simple

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that they would mean almost nothing to the person who is not lifted into the realm of the ideal from which the thoughts proceed. I can scarcely recall anything except, "You are not sick. You are mistaken. What you call your sickness is a mere negation of your will, or spirit; a mere denial of its power by your foolish, inherited beliefs. You do not have to live in the statement of life you inherited from your mother. I will make a new statement for you, based upon a higher knowledge of the power vested in a human being. And this is my statement: You are well; you are strong; you are happy and hopeful and good and noble and true. You stand fully equipped for meeting every emergency in life. I see such beautiful seeds of promise unfolding in you; seeds that are going to burst open into full bloom and fruitage from the simple power of one person to recognize them." This, and more to the same effect, is what comes to me in treating a patient. These words when analyzed from the low plane of every-day intelligence seem absurd and exaggerated; but from the high place to which the healer's thoughts ascend they do but feebly represent the noble, unfettered character of the truth she speaks.

And they are creative. They do create. Here is the great fact.

They invade the body of the patient, and they change his beliefs in disease to beliefs in health.

It often happens that a patient will begin to take treatment and soon become discouraged and quit. A few months afterward I will hear from, or see him, and he is entirely well, and occasionally I am informed by one that he got well without the treatments when the treatments failed to cure him.

Now the fact is, the treatments did cure him; and it is no uncommon thing for this to happen. There is a cause for this. The patient's attitude of thought during the treatments had not been the right one. He had failed to make himself receptive to the healer's thought. He had in some way—not understood by himself—locked himself up from the healer, so that her thought had not penetrated his organism to any extent. And now note this fact: The thought the healer had given him was of a high and positive character. Moreover it was charged with a purpose; it had a certain work to do, and it just went with that patient wherever he went; hovered around him in the atmosphere of his own thought, and waited until the time came when he was open to the reception of it. Then it took possession of him and gradually wrought out

the purpose in him intended by the healer. Thoughts are things; they have shape and substance; we could see them if our sense of sight was finer. But all our senses are rudimentary now.

In concluding this lesson there are some general directions to be given. The first is that the healer must not relax his faith in his own ability to speak the word that creates health; and he must not doubt that the word he speaks will do his bidding; for it is certain to do his bidding if he speaks it in the understanding of its power. Let him be faithful and patient in standing by the healing word after he has spoken it.

The attitude of the patient should be one of reposefulness. He must not make any frantic efforts to become reposeful, but must drop himself and his disease out of his mind as nearly as he can. I will herewith copy a little printed slip I am in the habit of giving my patients to read, and will conclude this lesson with it.

These directions are meant to apply to the patient only so long as he is under treatment. After he is well, his own will will take the place of the healer's will.

DIRECTIONS FOR PATIENTS.

Drop from your mind all responsibility of yourself or your own case. Feel that you have nothing to do for yourself—that you are expected to do nothing for yourself, but that I will and can do all that need be done for you. Relax both mental and physical tension as much as possible. Do not be in a strain of either mind or body over household duties, business matters, or any other duties or matters whatever. Drop all cares, worries, anxieties, fears and apprehensions, and just rest—absolutely rest—in the feeling that my strength will enter and sustain you. In this attitude of relaxation, in this tensionless condition, my strong, purposeful, vital thought force will enter and flow through you, as the breezes sweep through the trees, carrying away all negative, all diseased conditions. Your temple will be swept, garnished and refurnished, and the burden of the change will not rest upon you. The attitude of relaxation, which I am trying to make plain to you, and which I desire you to enter, does not offer any conscious or unconscious resistance to my positive thought; while, oftentimes, by worry, care, anxiety, fear or dis-

tress, or by attempts to carry certain healing ideas of your own into effect, you unwittingly thwart my purpose. Say to yourself: "I have no more to do for myself. My healer has it all to do for me, and I will not interfere. I will just rest and laugh and play and be free from responsibility." And my thought will enter and reconstruct you. It will literally rebuild you, by removing diseased and weakned and painful conditions, and substituting healthful conditions. You will exchange the old for the new. Your diseased body will find itself growing well with the realization of eternal life I project upon you. So, all you need to do is to rest; to rest and be infilled with strength, and to have faith, and to be comforted, and to enjoy all things in the happiest manner possible. And in a little time you will be—oh, so relieved! so freed!—as one who has carried a heavy physical burden is relieved and made free by suddenly casting his load to the ground forever.

If at any time you feel that you are not progressing as you wish to, read these directions over again; because to not progress will prove that you are not resting on my power in the proper attitude of relaxation, or that you are not keeping your thoughts enough off of yourself.

Patience on your part is absolutely essential. Impatience is a sure

sign of anxiety, and anxiety will interfere with the healing. Nothing will so aid you in getting well quick as to be patient.

One more direction—a very important one—and I will conclude.

You will find within yourself two attitudes of thought entirely opposed to each other. One of them is hope, or desire; this attitude of thought points upward and onward.

The other attitude of thought is fear, which points downward, and which leads to the grave.

Now, you are bound to live in one or the other of these attitudes of thought. You are bound to trust one or the other of them, and your very life depends on which one of them you trust; for you live in the one you trust.

Therefore you must learn to trust your hopes and desires, and to turn your back on your fears.

This will come easy to you after you have practised the habit of relaxing yourself, and have learned to ignore your troubles.

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